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likely that we have in this locution one of the ancestors of the French *donner du pain*, etc.

The datives in Rud. 956a *noveram dominum id quod fiebat* and 958, *ego istuc furtum scio quod factum est* are classified (170) as datives of agency. Professor Bennett supplies in the first passage *eius* (with *dominum*) and translates by "the master of him by whom that was done". But *dominus* here means 'owner' (of the *vidulus*). This is the passage in which Trachalio, having seized the rope, is relating to Gripus a little tale to inform the latter that his prize (the *vidulus*) is really stolen, since Trachalio knows the owner. *erus*, the regular word for 'master', and *dominus* are often synonymous in Plautus (compare Am. 586 f.), but all through this passage *dominus* means 'owner' (see 959, 961a, 965, 1021). At 1038 Gripus agrees to submit the question to his master (*erus*) and the same passage proves that *dominus*, 956a, etc., cannot refer to his master, since Trachalio would never have accepted Gripus's master as the umpire if he had known his identity (compare the next scene). Verse 956a means, therefore, 'I knew the owner against (for) whom that theft was committed' (so 958), and the datives are datives of disadvantage (see page 155 for *facio* with such datives).

A work containing so many thousands of facts necessarily involves many points about which scholars will differ, but there can be no doubt that it is an indispensable aid to the study of early Latin. It is to be hoped, therefore, that Professor Bennett will be able to complete his task in the near future.

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Roman Cooks. By Cornelia Gaskins Harcum. Johns Hopkins Dissertation. Baltimore: J. H. Furst Company. (1914).

This study, a companion piece to Edwin Moore Rankin's monograph on The Role of the *Μάρτυροι* in the Life of the Ancient Greeks (Chicago, 1907), is an attempt to bring together all the literary and epigraphic evidence on the cook and his calling. The first chapter discusses the Latin word for cook, in connection with which the use of *coquina ars*, and of *coquina* as a substantive, might have been considered; see Archiv für Lateinische Lexicographie 10.238. It may be noted that the cook's office is spoken of as an 'art' as early as Terence (Andria 30); interesting too is Horace's *cenarum ars* (Serm. 2.4.35), which of course includes more than mere cookery.

Next comes a brief sketch of the development of cooking as a fine art, followed by chapters on the nationality of cooks, their names, their characteristics, their cost, and their social position, besides a consideration of the *macellum* and of the *collegia* of cooks. A great amount of interesting material is assembled and every phase of the subject is adequately treated. The chapter on names of cooks (25-38) is of particular interest: it consists of an alphabetical list gathered from inscriptions and from the literary sources, followed by an examination of the characteristics of the names. Some of the matter relating to the comic force of the appellatives is to be found in Mendelsohn's Studies in the Word-Play in Plautus 56 (University of Pennsylvania Studies in Philology and Literature 12, No. 2, Philadelphia, 1907.)

The amount of material in a dissertation of this character is so great that its sponsors can verify but a small part of the references, while the reviewer must confine his tests to a limited number of passages. If any of the latter yield instances of inaccuracy, it is unfortunate, since the element of chance may be responsible for an unfair estimate of the soundness of the work as a whole. On page 48 the quotation from Suetonius, Vitellius 13, is surely wrong. The dainties are said to have been brought "as far as from the Carpathian Sea". That is not a very impressive distance, and what Suetonius really says is a Parthia usque fretoque Hispanico, that is, from one end of the Roman world to the other. The conjecture *Carpathio* for *Parthia* is found in no modern text, and, even if one were to adopt it, the meaning would be 'from the Carpathian Sea to the Spanish Strait', which is practically from one end of the Roman Empire to the other, so far as seaways are concerned. Holland, in his Translation of Suetonius, has "as far as from the Carpathian sea", but rightly adds "and the straits of Spaine". Is it possible that the source of the quotation was a translation, and that it was not verified by a comparison with Roth, Preud'homme, or Ihm?

In its literary form the work leaves something to be desired. With due allowance for modern parsimony in the use of commas, perhaps a natural reaction against the extravagance of bygone days, the punctuation is faulty and often misleading. As examples may be cited: page 13, "To cater to such connoisseurs in the art of eating a very expert cook was necessarily required"; page 20, "the cooks in Plautus are slaves and not free men as they were in Greek comedy from which his cooks, if Greek, would most probably be taken". This is carried into German on page 15, where a quotation from Leo is made obscure by misspunctuation; and into Latin on page 17, where a passage from Livy is all but unintelligible because of misplaced commas. On pages 58 and 59 essential marks of punctuation are lacking in three successive quotations from Plautus.

Repetitions are too frequent. Martial's tale of the cook who performed such culinary miracles is given no less than three times (pages 13, 47, and 57); the inscription C. I. L. XI. 3078 is printed in full twice (pages 16 and 78), the second time with no obvious reason; the cook's boast in Plautus Pseud. 804 appears on pages 19 and 40. With a little more care, too, some awkward sentences might have been avoided: e. g. page 11, "Then, as Livy xxxix, 6, puts it, *tum coquus*", etc.: "in his Antony, xxxviii, Plutarch also tells another story"; page 12, "the luxurious propensities of Nero, Caligula and Heliogabalus. The latter, according to Lampridius . . ."; page 22, "Croesus honored the woman who made his bread with a statue of gold"; page 62, "In the former country, as we have seen, the cook was never represented as a slave in comedy, with possibly the exception of one author. . . ; nor have we any other evidence for believing that he was a slave until Macedonian times". "An Asia Minor name" (p. 22) seems dubious English.

The proof-reading appears to be very well done; I have noted only *Ephproditus* (35).

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Tacitus, Agricola and Germania. Edited by William Francis Allen. Revised by Katharine Allen and G. L. Hendrickson. Boston: Ginn & Co. (1913). Pp. xv + 173. \$1.00.

This is an excellent revision of an excellent edition, which has survived the test of a generation. The revision has been thorough-going. The text has been conservatively reconstituted in the light of the recently discovered Toledo and Jesi manuscripts. Tables show-